VOL. 10 JUNE-JULY, 1966 NO. 4

ARNOLD J. KOONCE

Grand Master, Grand Lodge of N. C., A.F. & A.M.

Regular Meeting

New Bern Lodge of Perfection No. 6

Monday Night, June 13, 1966

8:00 P.M.

Election of Officers New Bern Council of Kadosh

Refreshments and Social Hour 9:00 P.M.

THE BAGPIPE

516 Hancock St., New Bern, N. C.

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FLORIE G. DILL.....*Ass't. Editor*

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New Bern, N. C. June-July, 1966
VOL. 10 NO. 4

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Bagpipe Skirls

Dear Brethren,

Scientists are at work trying to find ways to keep us young. Sgt. Carl Pike,

on leave from the Sheriff's Department of Kent County, Michigan, and working with the American Trucking Association, doesn't exactly have the answer to that. But, he can tell us eight easy ways "How To Keep From Growing Old". The illustrations he uses with the rules make the whole idea much more effective but the bag and I aren't very good at drawing. We are, however, past masters at copying. So — we offer you Sgt. Pike's suggestions. Incidentally, they deal with driving.

1. Always pass the car ahead on curves or on hills. It gives the fellow meeting you such a thrill.

2. Always speed! It shows you are a man of PEP, even though traffic is heavy.

3. Always hold the middle of the road. You are entitled to half, so select the part you want.

4. Always race with locomotives to crossings. Engineers like it and it breaks the monotony of their job.

5. Always speed up when entering a main highway from a cross road. You have just as much right there as the other fellow.

6. Always shove on your brakes when skidding. It makes the job more artistic.

7. Always drive close to pedestrians in sloppy weather. We call this game "Muddy - Tag".

8. Always make turns without looking. You make acquaintances that way.

The bag and I like the following poem. It sort of makes one feel better. Try it on yourself.

FAITH

Our world is torn by winds of strife
The tides of peace are running low,
And yet the ocean's surging tides
In faithful beauty ebb and flow;
We still have varicolored flowers
Which peacefully together grow;
We still have autumn's flaming leaves
In carefree happiness to blow;
We still have ugliness erased
By purity of winter's snow,
We still have spring's fresh hope each year —
So God is still up there, we know.

Young chap to friend: "He just doesn't plan for the future at all. He's getting married next month, and he hasn't found her a job."

It's bad enough to be a quitter, but it's worse to finish something you never should have started.

The road to success is always under construction.

Among those things that are so simple that even a child can operate are parents.

"Excuse me, Sir, but if you are the pale-faced gentleman, who looks like a lop-eared rabbit, I want to tell you your wife got tired of waiting and took the bus."

A famous nutritionist says we are what we eat. Nuts must be a more common diet than we ever imagined!

First Engineer: "Do you know who the first engineer was?"

Second Engineer: "No, who?"

First Engineer: "Adam. He furnished spare parts for the first loud speaker."

With that one, I guess we'd better fold our tent and steal away. Before we do, let us remind you to think on those rules for how to keep from growing old. Vacation time is here — live it up — live it through.

Your piper,
Paul Stevens

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

NO PASSWORD NECESSARY

One of our members was asked recently why he did not attend Scottish Rite meetings and Reunions. "To be frank with you I have forgotten the passwords" he replied, "and I am afraid I couldn't get in."

The thought occurs that possibly there are many of our Brethren who are laboring under the same misapprehension, and it is to these brethren that this message is addressed.

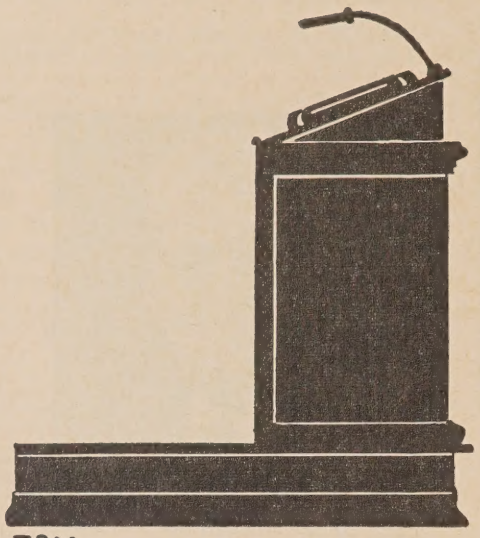
There are no passwords required for admission into any tiled meeting of the Scottish Rite bodies. All that is required is to show your current dues card. If there are any brethren denying themselves the pleasure and benefit of attendance at our meetings for the reason stated above, we hope they will read this and be assured that they will in no way be embarrassed for lack of a password.

(From: Scottish Rite Bulletin, Sante Fe, New Mexico)

Sincerely and fraternally yours,

Clarence Seifert

Ass't. Secretary



From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

BROTHERHOOD

For just a few moments let us lay aside all of our prejudices, our fixed ideas about people, our convictions relative to classes, colors, creeds and stages of development. Let us simply look on a world of human beings all of whom have practically the same fundamental needs, who have the same feelings, nervous systems, and who in any given situation respond in about the same manner.

Here we are, several billions of us, all very much alike. That being true we ought to be able to understand each other rather well. However, we do not, or at any rate say that we do not understand — and most certainly we act as though we will never understand each other regardless of circumstance and similarity. Find the answer to that behavior and you will have the answer to most of the mixed up world's problems.

However, finding the answer should not be an impossible job if we go about it honestly, sincerely and justly. There, it seems, is where conflict comes in and misunderstanding begins. We disagree about honesty, we side-step sincerity and we argue about justice. Yet, all that any of the masses of earth's people want is the simple chance to live their lives in peace, to raise their families in comfort and security, to find joy and happiness in the daily experiences that occur from birth to death. If this is what they want, why then, don't they do just that.

All human flesh is the same. Science tells us that all human blood is the same, with slight variations as to type. Religion tells us that all men are the sons of one Father, the Creator of all things. Therefore, actually, without recourse to philosophic reasoning, mankind is one great brotherhood regardless of what has been done to the relationship. Yet, knowing this to be true and gifted with intelligence far above all other creatures, no other members of the animal kingdom are guilty of such murderous hates and terrible persecutions against their fellows. It is a sad reflection on the creature made in the Divine image.

The supreme Architect of the Universe did not make us that way; we did it ourselves. He gave us a world in which there was enough of everything for everybody. We do not see it that way however. Some of us want all of it. Some of us think we are better than others and that we have a right to get more. We know better than that but we use that feeling to dull our conscience. So, we oppress and suppress. We develop methods and techniques de-

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signed to give us power to enforce our ideas. Men and women, instead of being flesh and blood, brothers and sisters, become statistics and materials expendable in whatever degree the game demands. Brotherhood? Bosh! That is a foolish notion, sophistry, for preachers and idealists to play with. Land, resources, trade, authority, power and riches; these are the realities and the priests of Moloch who deal with these want no absurd recognition of brotherhood to interfere with their plans.

First it was the nations that split the brotherhood of man into great camps suspicious of each other. Now it is the little groups within the nations that are splitting what is left into kindling wood. And who knows, when enough splitting has been done someone may light the fire? Small groups of people in all lands are forming themselves into blocs, pressure groups, crowds, associations, organized minorities for the purpose of forcing their demands regardless of what may happen to the whole. Vision of the whole family of man has been lost, the welfare of the entire mass has been sacrificed for the advantage of the few. Thus conflict rages, enmity increases, and unity crashes in chaos.

Masonry, standing for and exemplifying the brotherhood of man among all classes and in all lands and teaching the truths upon which all men can agree, is thus confronted with the mightiest work of all its noble history. Let each one of us, especially our leaders, think on these things. We have something for mankind, let us not withhold it.

—Masonic Chronicler

ARNOLD J. KOONCE GRAND MASTER, GRAND LODGE OF NORTH CAROLINA, A.F. & A.M.

Arnold J. Koonce, Grand Master, Grand Lodge of North Carolina, A.F.-& A.M., was born in High Point and has spent his entire life in that city.

He is married to the former Nessie Smith and they have two children, a daughter, Mrs. Doris Marine and a son, Arnold Koonce, Jr., who is associated with Carolina Container Corp. and is a member of the High Point City Council.

Brother Koonce is a member of the First Methodist Church and a former member of the Official Board and Finance Committee of the church and has taught a Sunday School Class for over 40 years. He was a delegate to the United Conference of the Methodist Church in 1939 and has served for over 20 years as a member of the Board of Trustees of High Point College.

From 1943 until 1945 Brother Koonce was Mayor of High Point. He was made a Master Mason in 1947 and is a Past Master of Numa F. Reid Lodge No. 344; also a Past Master of Hiram Lodge No. 716, which he organized. He is also a former Secretary of Hiram Lodge. He is a York Rite Mason, a Scottish Rite Mason and a Shriner; also, a member of the Order of the Eastern Star High Point Chapter No. 106.

In civic affairs, Koonce was an organizer and the second president of the High Point Lions Club and is a former member of the High Point Kiwanis Club. He has recently sold his business, the Koonce Funeral Home, to the Sechrest Funeral Home and is associated with Sechrest as a consultant.

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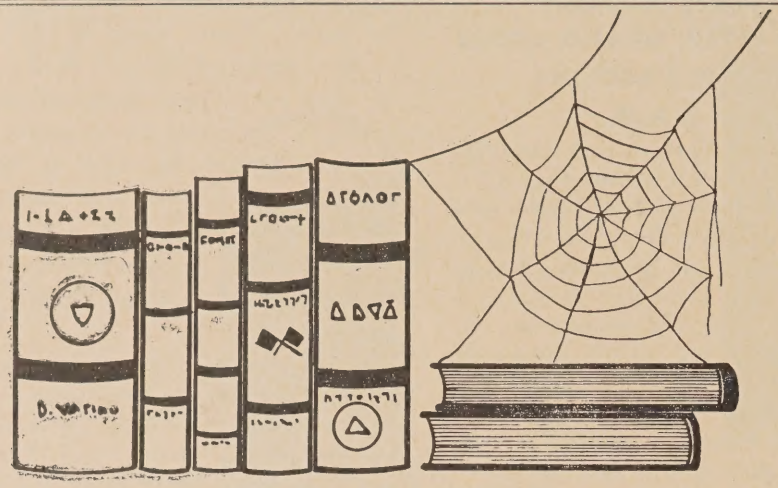

TEMPLE TOMES

In time passed we have talked on the thirty second degree of Scottish Rite Masonry, particularly on the theme of Brotherly love, amplifying the subject to its true light in the totality of God's love; God being TOTAL love, and TOTAL energy (Almighty).

The mighty theme of Masonry is God, as the Supreme Architect and Creator of the Universe, supreme in celestial and terrestrial power — supreme even to the slight energy of one's own committed being, to include the micro-energy of our own brain waves, (thoughts).

We love to think on the totality of God — His limitlelss power and his boundless love. We recall the "book of remembrance" (Mal. 3;16) ". . . for them . . . that thought on His name". We love to think upon His name in all of our Masonic workings. For instance:

In our Fourth degree we meet with the word "holy", stemming from "whole" which is a word expressing a completeness, a totality; "holy" being therefore a TOTAL word.

We can illustrate that by going back to the first man, Adam. He was created a "Whole" man, being both male and female. From out of his side Eve (Life) was created. Therefore it now takes both Adam and Eve to be a whole man. (That's where we get the word "holy" in Holy matrimony.) "Because she was taken out of her man, therefore a man is to leave his father and his mother and cleave to his wife, and they two shall be one flesh". LXX (The Hebrew for this plural oneness or totality being "bosor echod".)

Still in the fourth degree we find other words which express a totality. In the sprinkling-with-hyssop readings we meet with "clean, cleansing and purified" all complete (TOTAL) in being, or state of being. For instance:

And the Levites were purified, and they washed their clothes; And Aaron offered them as an offering before the Lord; And Aaron made an atonement for them to cleanse them." (Nu. 8;5-26)

They weren't partially purified, nor were they partially cleansed, they were totally cleansed and totally purified in the sight of Him who is all in all (TOTAL). i.e.

". . . *that the Lord is a great God, and a great King over all the Gods.*" (Ps. 95;3)

In the Eighteenth degree there are at least three TOTAL words spoken in the same breath i.e. The "Faith" of Hebrews eleven, the "Hope" of Romans Eight and the "Love" of I Cor. 13.

Still in the Eighteenth degree we find a TOTAL word which is seldom thought of, as such. We all know this one for mem-

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ory. Listen, "Forgive us our debts as we forgive our debtors." Forgive is a TOTAL word. There is no fractional forgiving. There is no percent forgiving.

We have too frequently said "I'll forgive him this time, but he'd better not ever do it again!" or "I forgave him, but we're not on speaking terms". Forgive is more than a TOTAL word, for forgiveness must be completed with love. That is, in addition to forgiving we must also love the "debtor" as though he had never been our debtor. It is a beautiful Christian experience to have totally forgiven someone close to you who has hurt you deeply, but whom you now love, as though it had never happened. There is a theological term for this, and we believe it is "justify" — to be again just as though it never happened in the first place.

We're glad that our Supreme Architect of the Universe doesn't forgive percentagewise. We're more than glad that He forgives totally — "Far is the east is distant from the west, He hath removed from us our transgressions". Ps. 103;12 LXX

The kingdom (King's Dominion) of God is a domain of TOTAL forgiveness.

An ancient Hebrew custom of King David's time was to invite your enemy to dine with you at Passover, the time of "Kaphar" (covering) and forgiving. That's why David wrote, in the Shepherd's psalm (23rd) "Thou preparest a table before me in the presence of mine enemies". It was at Passover when Israel's ancient sacrifice cried out "Father forgive them, they know not what they do".

In the twenty seventh degree or Commander of the Temple (NJ) Knight Commander of the Temple (SJ) we have a beautiful picture of FORGIVEing (or reconciliation): "Therefore, if thou bring thy gift to the altar, and there remembereth that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift". (Mat.5;23-26)

Another TOTAL word is "believe". We find a capital virtue in the first degree of Masonry, and expressed personally in the recitation of the "Lord's Prayer" in the thirty second degree. It is woven into the very fabric of Masonry, and glitters like a diamond in the firmament of truth.

There are many other TOTAL words in Masonry, and in our Bible. They are there to reward the searchers after more light.

TOM McCREA

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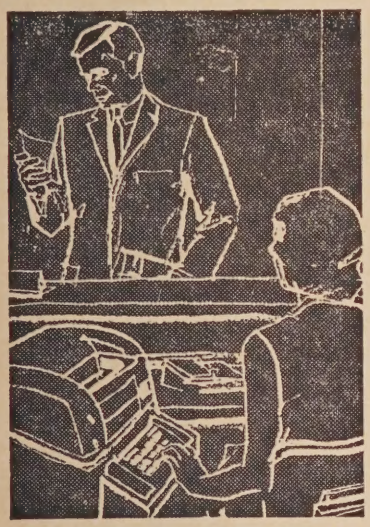

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HERE, THERE AND YONDER

SCOTTISH RITE MASONRY — ITS OPPORTUNITIES

By E. P. Blair, 33°, Havelock, N. C.

Scottish Rite Masonry is a philosophy of life based upon the study and the practice of truth, loyalty, patriotism and the exemplification of those cardinal virtues of temperance, fortitude, prudence, justice and fidelity. Scottish Rite Masonry is not a religion, yet it has brought many a person into a more wholesome relationship with his Creator. Our Ritual is full of the teachings found in God's Holy Word and it contains many of the excerpts from it. No matter how far we advance in Masonry, the Holy Bible will be the Great Light of Masonry.

The real purpose of Scottish Masonry is the promotion of Universal Brotherhood, actuated by an earnest desire to help others, and by showing truth and morality in our lives, so that others may be influenced by our example. Scottish Masonry is built from the experience of advancing from one degree to another, and in each Degree coming a bit closer to the Light that awaits one in his progress. Only those who are earnest and those who try to live it, can attain its true greatness.

Each one of us is born for a purpose; I will never believe that we were just put here on this earth to be nothing, to mean nothing and do nothing. Surely the Great Architect of the Universe would not send a bird on an unerring flight from the far North to the deep South and then guide this bird back again to the place from whence he came; only to mislead and to misguide

Ed Blair 33°, Havelock, N. C.

us in our search for life, Eternal on this same Planet.

Only by using and living the philosophy of our belief can we be of value to ourselves and the rest of the world. Actually the person with only one talent, but one who uses it well; will accomplish more than those who has many talents, which they either misuse or never use at all.

It is presumed and rightly so, that a Scottish Rite Mason is not merely a member of a Consistory or a member of the valley of the North or the South, but that he is one who lives his belief. Yes, I say to you that a Scottish Mason should be unselfish, he should seek nothing for himself and he should work only for the common good of all.

I want to say to you in all the sincerity that I can, that the WORD was really never lost. It is forever with us, through our vision it may be obscured, by our own selfishness and immorality so that we did not see it, or did not recognize it. I say to you, those who have found and those who realize the true greatness of God, have found the Word.

The first requisite of life is that we use it. Growth is the result of exercise.

It is by exercise that the muscles of our body are enlarged and strengthened. It is by the use of our mind that our mental facilities are developed. We should bear in mind that none of these powers can be had unless we use them. Thus, it naturally follows that only by our use of Scottish Masonry can it remain with us. The Supreme Architect of the Universe has given us certain abilities, it is our privilege to use them.

It is really beyond our power to imagine the extent of our influence: If every man who is a Scottish Mason would show his fidelity and sincerity by a strict observance of our Tenants. Brotherly Love, Relief and truth.

There has never been a greater need for the exemplification of a true Scottish Mason than now. The opportunity is ours. God grant that we may accept the challenge of the times and take our rightful place as "builders of that Temple, not made with hands, Eternal in the Heavens."

DOWN ONSLOW WAY

Reynold Davenport, 32°, K.C.C.H., Jacksonville, N. C.

The other night I was told a supposedly-true story about a man who got into all sorts of trouble by accidentally pulling the emergency cord on a train. It reminded me of another supposedly-true story — one I had almost forgotten — of a cord-pulling incident on a bus.

It involved an old darky who stood beside the highway one snowy, sleety night and used a big white handker-

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chief to flag down an approaching bus. When the bus had stopped and the door was opened he mounted the steps and, addressing the driver, asked: "Does dis yere bus go past Mistah Lane's farm?"

"I never heard of it," replied the driver, 'where is it?"

"She's about five miles down dis same highway."

"If it's down this road, we'll pass it. Just pay me twenty-five cents and pull the cord when you want to get off."

"What cord is dat you want me to pull?"

"It's that cord you see running down both sides of the bus, just above the windows," explained the driver, "you just pull it when you want to get off."

This must've seemed a reasonable and fair arrangement to the old gentleman; he paid his fare and took a seat.

Now the weather that night was some kind of rough and the driver was so intent on merely keeping the bus between the ditches that he completely forgot that the old man had only wanted to ride about five miles, so when the buzzer split the silence with and unusually sharp and prolonged buzz his first thought was that he had carried the old fellow past his intended stop. Not wishing to cause the old darky to walk unnecessarily far through the snow and ice, he applied the brakes rather more abruptly than the road's condition recommended. The bus promptly went into the sort of skid that makes you think it's trying to swap ends. It would head for a ditch, the driver would release the brakes and manage to turn it away, then it would head for the other ditch. It used up all the highway and most of the shoulders before finally slithering to a stop.

During all this skidding about the old darky maintained a death-like grip on the buzzer cord, so the buzzer sounded raucously and continuously throughout the whole proceedings. He didn't

REYNOLD DAVENPORT, 32°, K.C.C.H.
Jacksonville, N. C.

release that cord until the bus was completely stopped. His eyes were nearly popping out of their sockets, his lips were quivering — he was, in fact, scared speechless. He left his seat and staggered up the aisle and out the door without uttering a word.

A few nights later the same driver was proceeding down the same highway on the same schedule and there stood the same old darky waving a white handkerchief. The driver stopped the bus, opened the door, and the old man climbed aboard.

"I wants to go to Mistah Lane's farm again," he announced, somewhat apprehensively.

"Okay, that'll be another quarter," replied the driver. "By the way, I didn't even get a good look at that place the other night and I just might not recognize it. You'd better pull the cord when we get there."

"NO, SAH!!" exclaimed the old man. "You gotta stop her dis time. De last time I stopped her I durn near turned her over."

That's all from Onslow.

"FROM UP THE NEUSE"

JOHN D. CHARLTON, 32°,
Kinston, N. C.

The philosophy expounded and symbolized in the degrees of Scottish Rite Masonry draws much from the experiences of Judeans in a period of time when they were attempting to rebuild their nation. It is good for one to look at a people when they are deep in despair and to draw strength from their examples of courage. However, when

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we in America today are at heights of prosperity and glory never before realized by man, we must remember a fact of history that no nation has yet reached such heights and survived. Let us look back to a period in time when these same Judeans were in their "golden age" and examine at least one reason for their decline and fall.

The "golden age" of Israel began with the rise and reign of King David. A strong youth, like many of our early Americans, he was chosen to be king, and succeeded in uniting divided sections of his country into one great nation. Through the past 200 years we have had a succession of great men, many of them Masons, who have succeeded in drawing together these United States of America.

King David, however, made one great mistake which finally proved disastrous for his nation. He did not pass on to his sons his own qualities of concern for his people, nor his willingness to serve on their behalf. As a result, one son plotted to seize his father's throne and lost his life in battle. And the son who succeeded him, King Solomon, subordinated his wisdom to his love of luxury. Does this thought strike a familiar chord on the strings of today's social evolution? Are the alarms being sounded in our country today a result of our failure to transmit the ideals of our American heritage to our children? Socrates said, "Could I climb to the highest place in Athens, I would lift up my voice and proclaim: 'Fellow citizens, why do you turn and scrape every stone to gather wealth, and take so little care of your children, to whom one day you must relinquish it all?' "

Our legacy of character which we pass along to our children, indeed the entire coming generation who are so much influenced by our actions, will determine our degree of greatness and our real measure of success.

JOHN D. CHARLTON, 32°,
Kinston, N. C.

EDITOR'S MAIL BAG

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May 25, 1966

Mr. Charles A. Seifert, Secretary
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Dear Mr. Seifert:

You were kind indeed to establish the perpetual memorial at the Oxford Orphanage in the name of my husband, Ira E. Whitford. Knowing that children will be helped is comforting. Your thoughtfulness is deeply appreciated.

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Sincerely,
Susan W. Whitford

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

HOW BIG IS YOUR VISION?

By Clyde McCarver, 32°, K.C.C.H.

Most men aspire to an enlargement of mind and soul. Certainly, this is a purpose of masonry. We live in a vast universe! In high moments we feel the surge of eternity in our souls. We are finite; but, the sense of infinity dominates our lives. We are created in the image of God . . . "But it doth not yet appear what we shall be." Prisoners of hope, we dream dreams and see visions of our ultimate destiny! What, then, prevents the expansion of our personalities? Why must we ever remain small in our interests and outlook? Is it not self-centeredness that stands in our way? When shall we learn to trust ourselves with joyful abandon to the swell of the oversoul?

We can learn something from science. What unmeasured possibilities of knowledge confront man in his struggle to pierce the mysteries of the universe! Slowly through the centuries he has been mastering facts and learning their relationships. Step by step, long and laborously, he has brought into intellectual captivity vast areas of the unknown. With all this progress, however, the world still abounds with undiscovered secrets. But the researcher is on the right track. He is on the road to world mastery. His glorious success has been due not only to his patience and persistence in observation; but, also to the objectivity and comprehensiveness of his approach to his problems. Detachment: that is the word! The scientist stands aside and watches. He will not allow his own wishes, his prejudices, his love of personal glory, to obstruct the truth. He is open-minded and willing to go wherever the facts lead him. Before we shall ever have the true light of masonry, we too must have that experience.

After all, what are we masons concerned about? Do we desire to be prominent? Do we yearn to have our pre-conceived notions confirmed? Are we more deeply interested in the organization of Masonry than in the purpose for which it was founded? Do we ever really forget ourselves in the work of Craftsmen? In every case of true greatness within the craft mens greatness was characterized by a noble vision of the supremacy of God and a reckless abandon of self to the doing of His will. What do the consequences matter when the truth is at stake? By faith, these worthy pioneers were lifted above petty ambitions and compromises of men to a broad comprehension of the meaning of the universe and the eternal purpose of Almighty God who placed them on the earth with a work to do.

CLYDE MCCARVER, 32°, K.C.C.H.

A true Mason cannot make a set of rules of life for himself. He cannot repeal the rules of life which were existant before him. He must seek the will of God in the moral and spiritual laws of human life. He cannot repeal nor change these laws to his own liking. In our own times many people have their ears so attuned to what the moral rebels have to say that they are deaf to the voice of God. In every part of the universe to its remotest bounds, justice is superior to injustice, honesty to dishonesty, truth to falsehood, virtue to vice, love to hate. This is what masonry has always taught. It is what a mason must ever live by!

The true Masonry which characterizes a man is that which shows in everyday living . . . in the routine, commonplace affairs of men. It is not the creeds we repeat; nor is it only the doctrines which might be precious to us. It is not the number of times we attend the Lodge meeting. Though all these are certainly involved — a mason has a creed; he holds fast to the precious doctrines which mean much to him; he does attend Lodge with regularity. But in the final measure of things, we shall be weighed not by these alone — but by what we did with the designs which were placed for us and by what use we put to the tools which we had. Coleridge said: "The whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutulated and self-paralyzed." No impulse is too splendid for the simplest task; no task is too simple for the most splendid impulse. If masonry does not make men better, men will certainly make masonry worse!

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"MASONIC GLEANINGS"

From American and Masonic History
By Robert Glenn Cole, M.S., 33°,
Past Secretary, Chicago
Scottish Rite Bodies

* * *

(In the next few issues of the BAGPIPE we will print excerpts from the above book which we believe will be of interest to all Masons)

* * *

THE BEGINNING

"In the beginning was the Word."

If you should stand alone on some high bluff overlooking the lower Mississippi, I wonder what thoughts would come crowding into your mind as you watched this mighty river flowing majestically to the sea. Perhaps your mind would dwell on the fact that though the water constantly changes, the river remains ever the same. You might try to visualize it flowing along, much as it does today, before Columbus set sail across the unexplored Atlantic; before Caesar crossed the comparatively puny Rubicon; yes, even before Christ walked upon the troubled waters of Gallilee. As you watched the passing water, you might be reminded that life is eternal, and wonder if through the mighty forces of nature that same water had perhaps flowed past the same spot before, and might some day flow past it again.

You might find yourself wondering whence came this mighty river and how it started. Suppose you should try to trace it to its source. What an experience you would have. As you followed the river upstream you would find that from time to time it was joined by other great rivers. Sometimes you would not know which one to follow, as the parent stream. Nor could you surely say which was the most important tributary, for one might be longer, another deeper, another wider. Even if you kept to what was the main stream, some day you might find that you could trace it no farther among the rocks or tangled roots and vegetation of some distant swamp or mountainside. Despite all your labors, you might never be able positively to say: "Right here is the very beginning of that mighty river, and I can prove it."

The student of Masonic history soon finds that he faces similar difficulties, and this is true even when one seeks to trace the beginning of Masonry in our country.

During the Revolution, many American lodge records were lost or destroyed and some of the records that survived suffered a similar fate during the wave of bitter anti-masonic feeling that swept the country as a political movement about 1827. At that time Masonic work almost ceased; most of the lodges, including even Grand Lodges, suspended their meetings and many surrendered their charters.

During the Civil War many Masonic records in the South were destroyed through military operations. At that time, even in the North, there was a great shortage of paper stock. Solicitors went from house to house buying all the old paper they could get. Many husbands were away in the army and the attitude of some wives is well known toward old letters, papers and even books which their husbands liked to store away and keep. Many thrifty housewives and others took full advantage of what seemed, indeed, a golden opportunity. They searched closets, basements and attics for bundles and boxes of old letters and papers. These were sold by the pound, often without any examination as to what they contained. Many valuable Colonial records are believed to have been lost in that way, including, it is suspected, the original deputation to Henry Price as Provincial Grand Master.

In the long years before the era of fireproof buildings, vaults, safety deposit boxes and modern fire-fighting equipment, fires, carelessness and other natural causes accounted for the loss of many records which Masonic students of today would give almost anything to possess. For such reasons, although there is no brighter page in the history of Freemasons than the American Revolution, it is often difficult and sometimes impossible to establish many reasonably certain facts by written and unimpeachable proof.

At the time the colonies were being founded and settled, the building of great cathedrals, which had brought about the high point of the operative Masonic guild in Europe, was about finished. Many of the craft were no doubt unable to find work at their trade. Therefore, it seems likely that among the early colonists there were some members of the operative Masonic Guild.

The earliest record I have found (although I have never seen it mentioned in Masonic books or encyclopaedias) shows that there were a number of masons in an expedition under the explorer Frobisher which left England early in the Spring of 1578. The object of the expedition which consisted of 15 ships, was to gather what was believed to be gold ore that had been found in abundance along the shores of Baffin

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Land, and to establish a colony to carry on mining work. It is interesting to note that this expedition took along a readybuilt house and fort. That is, the lumber had been cut and fitted in England so that it would only be necessary to put it together upon landing — just like the ready-built houses of today which most of us look upon as a modern invention. The ships became separated by violent storms, fog, ice and strong currents. Some were lost and a large part of the framework of the fort was aboard one of the lost ships. It was necessary to use much of the remaining lumber in repairing damage to the other ships. Because of the supplies lost on the missing ships there was also a shortage of food and fuel which had been intended for the use of the colonists during the winter. The plan of founding a colony was therefore abandoned. However, the Masons constructed a substantial building of masonry for the purpose of seeing how it would withstand the severe climate of that northern latitude. One of the men who kept a diary described the incident as follows:

'August 30, 1578. This daye the Masons finished a house which Capt. Fenton caused to be made of lyme and stone upon the Countess of Warwicke's Islands to the ende we might prove against the nexte yeare whether the snow could overwhelme it, the frosts breake uppe, or the people dismember the same. Also in the house was made an oven and breade left baked therein for them to see and taste."

Apparently this was the first building of masonry to be erected on the American continent by English Masons. Perhaps it was also the first bread to be baked in America by English bakers and offered to the American public. These Masons were no doubt members of the operative Masonic Guild. Proof of their skill and of the erection of the building was furnished by Captain Charles Hall of Cincinnati who in 1861, while searching for traces of the Sir John Franklin Artic expedition, located the house still standing. It was built of lime and stone, as recorded. The foundation, floors and even walls, being laid in lime cement, were still in a good state of preservation.

In 1605 the French explorer Champlain built a fort and attempted to establish a colony at Port Royal. Near the burying ground of this fort there was found in 1827, a part of what appears to have been a gravestone, bearing the familiar Masonic emblem of square and compass and the date of 1606. It is believed this stone originally marked the grave of one of the artisans of the colony, either a Mason or a carpenter.

At an early date there were probably individual members of the speculative fraternity in the Colonies, at least in the principal ports such as Boston, New York and Philadelphia, where there were many British officers in the naval, military and government service.

The first Freemason to live on this side of the Atlantic is said to have been John Skene, Deputy Governor of West Jersey, who had been made a Mason in Aberdeen, Scotland, in 1682, coming to the colonies a little later. Johnathan Belcher, of Boston, who was made a Mason in Europe in 1704, returned to Boston in 1705 and is said to have been the first native born American to be made a Mason. Brother Belcher became Governor of Massachusetts in 1728, Henry Price the first active Provincial Grand Master, may have been a Mason when he first came to America in 1723. That was ten years before he was made Provincial Grand Master.

On the day that St. John's Grand Lodge was organized in 1733, a petition was received signed by eighteen Masons of Boston asking for a charter for themselves and "other brethren." It would be strange indeed if some of these Masons had not been meeting and carrying on Masonic work according to "ancient usage". In fact, it is believed by some that a Masonic lodge may have met in Boston as early as 1720, perhaps at King's Chapel.

In the old burial ground at Plymouth, Mass., is a tomb marking the grave of Nath Jackson, (apparently a Mason) who died July 14, 1743 at the age of 78, on which are carved a skeleton, a tomb, an hourglass, a rose tree and a skull leaning against a sprig of acadia.

It must be remembered that it was not until the first English Grand Lodge was formed in 1717, that lodge charters were required. Prior to that time a lodge might be convened and legitimately carry on Masonic work whenever a sufficient number of qualified Masons were assembled in a suitable place. Such lodges met according to "ancient usage" or "immemorial custom" and are called St. John's lodges. In some places this practice continued for many years after the English Grand Lodge was formed. In Scotland, for instance, charters were not required until the Grand Lodge of Scotland was formed in 1736. Even in England there are traces of such lodges as late as 1752. No doubt in this way Masonic work was carried on in the Colonies at an early date. However, there have been discovered and published no authentic written rocords that I have found of such lodges prior to the 1730's.

(to be continued in next issue)

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HOOVER WARNS OF COMMUNISM, LAWLESSNESS IN TALK AT RITE DINNER

(Editor's Note: The following is a continuation of J. Edgar Hoover's address before a group of distinguished citizens in Washington, D. C., on Oct. 19, on which occasion Ill. Bro. Hoover received the Grand Cross of Honour of the AASR. Title of his speech was "The Faith of Free Men.")

Leaders of the DuBois Clubs of America were prominent among the communists who attended a special youth leadership school sponsored by the Party last June to prepare for a stepped-up campaign of recruitment and agitation among youth. Already, this fall, there are signs that these training sessions have begun to bear fruit — in the form of defiant protests against law and authority.

Today, as never before, the communists are confident of their ability to win recruits among this country's youth. That is why the Party has placed such intense emphasis upon its campus speech program — a program that has seen skilled hucksters of atheism and treason appear at scores of colleges and universities from New York to California, without objection by the authorities of those institutions of higher learning and often with positive encouragement by members of the faculties of such universities.

What do these Party spokesmen have to say to our young people? In the State of Washington, one communist speaker loudly condemned the United States for its actions in helping to defend the cause of freedom in the Far East. He charged his audience that it was their duty to demand immediate withdrawal of American troops from Vietnam.

In Missouri, another Party functionary told of a group of students that the United States is the "most hated country" in the world.

And in Rhode Island, a third communist explained that the Wall of Berlin had been built to hold back undesirables from the West who were infiltrating East Germany.

The communist movement, communist regimes, and those who knowingly support them are really ultrareactionary. They are the worst enemies of freedom and social justice.

Our university professors and students would serve their country and professions with fruitful distinction if they were to study this historic development and become not only academic but dynamic fighters against the communist drive to dominate the world and impose on mankind the Soviet system of tyranny.

It is one of the glaring contradictions of our day that the same communist spokesmen who are so glib-tongued in their appearances before groups of college students immediately lose their voices when placed under oath in a court of law or before a Committee of Congress. They always take refuge behind the Fifth Amendment. Our moral atmosphere would be better if they knew as much about the Ten Commandments as they do about the Fifth Amendment.

Communists refuse to testify at any proceeding where they are subject to fines and imprisonment for deliberate lies and distortions. In the dark world of communism, there is no room for truth — just as there is no place for freedom and decency and God.

In their campaign to weaken and destroy the cause of democracy, the communists actually are receiving invaluable aid from far too many intended victims.

I refer to the pseudoliberals of the extreme left, as well as the misguided zealots of the ultra right — modern-day Don Quixotes who mistakenly fight the transparent shadows of imaginary enemies rather than meet the challenge of the real and awsome problems confronting our beloved United States.

I refer to the Ku Klux Klan and other hatemongers, regardless of their color or creed, who practice a doctrine of intolerance, bigotry and intimidation toward their fellowman.

I refer to the unkempt characters of pliable minds and persuasion who eagerly attach themselves to any "cause" which runs counter to convention — and to the morally corrupt opportunists who flagrantly exploit their naive enthusiasm and credulity for self-serving purposes.

I refer also to the highly vocal rabble rousers of dubious stability and motivation who encourage defiance of the law by counseling cynicism and disrespect toward family, law and order, and all forms of authority.

"Civil Disobedience," a seditious slogan of gross irresponsibility, has captured the imagination of citizens who are morally, mentally and emotionally immature. It has been spread at street-corner rallies by those who would use it as an avenue to personal power and prestige. And it has been spread in the false guise of academic freedom in the halls of public and private institutions that have permitted emotional and often obscene, harangues against morality and reason. What they really seek is license — not freedom.

I am greatly concerned that certain racial leaders are doing the civil rights movement a great disservice by suggesting that citizens need only obey the laws with which they agree. Such an attitude breeds disrespect for the law and even civil disorder and rioting. The citizen has no latitude as to what laws he must obey. If he feels a law is wrong or unjust, he has recourse to established constitutional procedures to have it changed through his legally elected representatives.

It is reprehensible for any person to select those laws he will obey and those he will ignore. Such defiance is a form of anarchy. It is shameful and disgraceful for persons in high authority to condone or urge the breaking of established laws.

I have also become increasingly concerned about the influence wielded upon the impressionable minds of our youth by some so-called educators — such as the college professor who reportedly urged a group of students at the University of California to burn their draft cards, refuse to pay income taxes and, if necessary, go to jail for their actions.

Civil disobedience is not, and must not become, an accepted form of behavior in a society of free men. It

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leads to anarchy — and pre-empts all possibility of rational discussion or appeal.

No longer can respectable citizens complacently stand by while celebrity status is accorded those sick minds and corrupt souls who tamper with and ridicule our orderly processes of government under law.

We must choose between law and anarchy; freedom and chaos.

Is America as a Nation being swept by an epidemic of spiritual malnutrition? I fervently hope not; but the danger signs are all too clear. I fear that the public may be coming to accept widespread lawlessness as an unavoidable adjunct to our way of life.

What has happened to the civic pride, the righteous indignation of otherwise respectable citizens who turn their backs on helpless victims of beatings, robberies and sex crimes? The incredibly indifferent attitude of these people is exacting a heavy toll. It has helped to turn the street and parks of many cities into virtual jungles of fear — where, according to a recent survey, nearly one half of the residents are afraid to walk alone at night.

Despite the continuing efforts of some self-professed "experts" to minimize the crime problem, the undeniable fact remains that crime is increasing — in both numbers and intensity — at an alarming rate. It is growing six times as fast as our expanding population.

Last year, more than 2,600,000 serious offenses were reported to law enforcement agencies throughout the United States. This is the largest total on record. It means that more Americans felt the ravages of crime last year than ever before.

Today, the onslaught continues — with five serious offenses being recorded every minute. There is a vicious crime of violence — a murder, forcible rape or assault to kill — every 2½ minutes; a robbery, each five minutes; a burglary, every 28 seconds; and 52 automobiles are stolen every hour.

Thes figures are based on facts — unlike the illogical and inane criticism which has been voiced by that peculiar clique of sociologists and criminologists who are apparently suffering "armchair fatigue." These impractical theorists who attempt to "define away" our crime problem should step from their paper castles into the world of reality.

No one is more keenly aware of, or more deeply concerned with, the ravages of crime than the President of the United States. Last month, in signing the Law Enforcement Assistance Act — a bill designed to help strengthen the delicate machinery of justice in this country — he declared, "The control of crime is a major target of this administration."

The President has appointed a special Commission on Law Enforcement and the Administration of Justice to look into and seek answers for the problems of crime control. He has the support of every responsible law enforcement official in this vital undertaking.

There is an urgent need today for realistic thought and realistic action in meeting the challenge of crime and immorality. This is especially true in the critical area of youthful criminality — where society has too long been asked to endure gross abuses of public and private trust by shallow-minded juvenile authorities.

The true meaning and intent of our great national holidays have been defiled by bands of defiant youths such as the arrogant young hoodlums who turned the Fourth of July this year into a nighmare of terror and destruction at resort communities in Ohio, Missouri, Iowa and New York. Reports that participants in these orgies of lawlessness were being released after payment of small fines caused one great newspaper to observe, "About all that such slaps on the wrist will do is bring them out in force again next year. What they need, and what they ought to get, is six months at hard labor."

Whenever dangerous young hoodlums are encouraged to develop an attitude of "I can get away with anything — I'm a juvenile," society suffers and justice become a meaningless expression. Parental neglect, excessive weakness, categorical leniency, destroy respect for the law and for those charged with its enforcement.

In complaining last year of what it termed "Turnstile Justice," a major newspaper in New York demanded, ". . . it's time that the public was told just why so many young criminals and terrorists are passed through this turnstile and sent back to the streets to kill, rape, rob and assault the innocent."

Exaggerated charges? not in the least. From 1960 through 1964, no less than 225 police officers were killed in line of duty. Nearly one third of the hoodlums arrested in connection with these murders were on parole or probation when the killings occurred!

From "The Ohio Mason"

SIMPLE FACTS CALLED TRUTH

Our generation of people will remember for many years to come V-E and V-J days, the co-called cold war of Korea and other conflicts, and what exhuberant joy and abandoned hilarity swept the country as the cessation of each of these wars was announced. But this does not, in any degree, guarantee us any lasting peace. Even at the present time war clouds are hovering over us. Bombing and bloodshed, greed and hatred, all are ending an interlude between our other global conflicts.

Year after year the subject regarding our life and the message toward peace is discussed among us. Yet, repeatedly, our ears are dull to all of this. We tune out this message to make room for the trivial things of this world, for the prices of the markets, for the pleasures of the people, for the hallucination of false prophets.

The time has again come for us to review and discuss our daily life and what effect the conditions of the world has on it. Perhaps, with the threatening of turmoil and chaos in the world today — we should use a newer method and concentrate on the whole — our daily life rather than the isolated bits of it as they affect human beings. Great truths and great principles are always simple and not difficult to express. We meet with complexity and confusion only when we depart from honor and attempt to explain, justify or regulate behavior which deviates from the majestic but easy pattern we actually should follow.

We are all aware of the fact that Masonry is a way of life because it is true and such is the condition of man that he must be reminded of this truth over and over again. In these days of tension and uncertainty, as never before, the world needs the lessons true

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Masonry can teach to all people.

We read each day of the struggle for peace among nations and among all men. Men in authority promise peace at all costs. Perhaps they can rearrange world affairs in such a way that peace may endure. However, students of simple, honest Masonry fear that many or most of these promises, worlds, spoken or written, will become as sounding brass and tinkling cymbals. Why? Because the form of peace will be designed to spare the jealousies, hatreds, ambitions, greeds and weaknesses of the nations. Fine but crooked lines will be drawn between and around these forces. Dependence will be placed upon these lines to keep evil forces in check. Appeasement never holds true regardless of sacrifice.

But what about the noble order of Freemasonry? Nations have bestowed honors, degrees, titles and rank upon Masons since time immemorial. All have been swept away in the constantly rising tides of human avarice, passion and greed. Yet, Masonry itself and the honors conferred by it, stand more firmly today than ever before. It has not changed. The whirlpools of hate and the torrents of war passed over it — and yet it stood immovable and fixed. Why is this so?

Again, the answer is simple. The Masonry we practice was erected according to the rules and designs laid down by the Supreme Architect of the Universe in the Book of Life. The rules and the designs are plain and clear.

In the lives of Master Masons exists a pattern by which the world of man could, if he would, fashion a society in which there would be no war but in which the principles of Brotherhood would reign supreme. We have proved that it works. We have proved it is simple, yet true. Properly trained to observe it, man needs no law more complex than the Ten Commandments. Control of the whole range of human experience is laid down therein. By them every man may square his action, plumb his thinking and walk upon the level.

So, while great men shall argue over what they call the complicated problems of peace, let us not be deluded. Justice, right, mercy and love are simple, clear, plain facts of truth. Though offers may contest with one another let all Masons hold fast to these eternal virtues. By them we shall safely come through any storm.

The simple fact is that if it were not for the Freemasons of the world today there would be no freedoms. Were it not for the principles of Masonry we would not have the respect and trust for one another — therefore, let us continue to live in the light and enjoy these freedoms. Perhaps then, some day, we will live to see the time when men will be interested in the welfare of humanity and not just for selfish desires.

It is all a simple fact called truth!

From: The Ohio Mason

Editor's Mail Bag

Sondrestrom AFB
Greenland

Dear Bro. Charlie:

In your last letter to me, you asked me to give you and other brothers an idea of what far up Greenland was like.

Sondrestrom provides a vital link in the Air Force global communications system, joining the Artic with the rest of the world.

Weather information developed by our weather detachment is invaluable, not only for military operations in the area, but is an aid to commercial airlines as well.

What does the base look like? Individuals who arrive at Sondrestrom during the daylight hours on a clear day are greeted by a magnificent sight never to be forgotten. After the plane crosses Davis Strait, it will reach the rocky western coast of Greenland, and proceed parallel to it until reaching the mouth of Sondrestrom Fjord. The snow covered mountains and deep valleys that rise up and away from the fjord are wonderful to see and if one is interested in photography he sure can have a "ball".

Right now as I look way down the fjord I can see snow covered mountains, where the mountains (same height) in this immediate vicinity are green, almost all covered with grass.

When coming up the fjord toward the base here the first thing one will notice is a port area where in the summer months, ships from different countries come and leave all type supplies. Continuing up the fjord, the water narrows somewhat until a level area appears at the foot of the mountains. The beacon on top of Black Ridge, a large precipice which overlooks the base welcomes one to a safe landing on our runway.

The history of Sondrestrom starts in 1941 during World War II, the United States by agreement with the Danish government, which holds sovereignty over Greenland, built an air strip here. Many aircraft stopped here on their way to Europe during the war. After the war the base was closed and returned to Danish control. When the Korean conflict broke out, the military planners decided the strategic position of Greenland should be used for defense of over the pole aggression, so was reopened in 1951. In 1952 the base was named Sondrestrom (Danish for South stream) because it lies at the head of Sondrestrom Fjord.

As to the climate here, I always thought of Greenland as ice and snow, but here as I look out of my window toward the mountain, the side is all green from the grass growing there. There are flowers that grow wild also. The temperature today is seventy-one and should be about forty-eight tonite.

The fjord that had been mostly dry since the first day I arrived here is now filling with the water from the melting glacier ice in these summer temperatures. The ice cap is within twelve miles of the base. In the winter the temperatures have gone as low as -45, however, as it is a dry cold with low humidity and light winds it does not get too uncomfortable. I have ben in places with temperatures 40 degrees higher.

Sondrestrom is known as the Miami of the north, during this time, especially if the Foehn winds blow in from the east right over the ice cap at that. These winds are similar to Chinook winds that blow down from the Rockies and warm the plains. The annual snow fall is only 33 inches on an average of the past 11 years.

There are many Danish people working here on the base. They speak very good English and are very friendly. There has been little trouble between us here. Only twice has there been any incident, then that was due to excessive drinking. There are a few Greenlanders who work here also. They are short with all the Eskimo features. I get along fine with them and tease them all the time. As the weather is quite warm, many of the animals, bear, seal, Caribou, musk ox, wolf and some fox have traveled further north where it is colder and much to their liking. The Eskimos have migrated with the animals for survival. A few fox have stayed around here and occasionally one can see one running around the base looking for food. They like raw eggs and I actually fed one an egg right out of my hand. He then took it off a ways and dropped it in the road where he proceeded to lap up the egg.

The fishing is getting real good now. Salmon, trout and char are the fish mostly caught at this time. I am now going fishing with some of the boys, so guess I'll close for this time and get going.

Say Hi to all the brethren for me.

As ever,
Bro. Ed
(E. J. Norton)

SCOTTISH RITE CLUBS

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting Thursday night May 12, 1966 at the "Masonic Temple, Plymouth, N. C. A wonderful dinner of stewed rock was prepared and served by Brother Tom Gardner, for which the club gave him a hearty vote of thanks. Brother Wendell Ange, Brother Dallas Harden, Brother Raymond Sawyer, Brother Putt Landing and others were of great help in policing the kitchen.

The following members were present: Brother G. R. Leggett Sr., President; W. C. Chesson, Sec.; R. H. Lucas, Carl Ober, Hilton Dunbar, Jack B. Latham, Tom Gardner, Wendell Ange, Charlie Painter, Jessie Griffin, Dallas Harden, W. C. Styons, Raymond Sawyer, Putt Landing.

Our next meeting will be at the Masonic Temple, Plymouth, N. C. on Thursday night June 9, 1966 at 7:00 o'clock.

Never in the history of mankind perhaps has so much stress been put on education as in our day, much is being said about Quality education, but from observation sometimes we get the impression that quantity is being substituted for quality.

We all started in human life incomplete, but within each of us are latent powers with the possibilities of adjustment to the highest demands of God and our fellowmen, consequently development is a necessity for the completion of our manhood and education is an effort to assist in that development. It is not enough that one shall be prepared for the other world; he must be prepared for complete living here. That is the purpose of human life as clearly as apple blossoms are the antecedents of apples. Jesus said, "Ye therefore shall be perfect as your heavenly Father is perfect" — we, developed into perfect living in our sphere of human life, as God is perfect in His sphere of divine life; and, out of our perfect human life, we will come into the perfection of Divine life, as the perfect apple blossoms develop into perfect apples, or as the perfect child develops into the perfect man.

It must be borne in mind, however, that the perfect child is far short of the perfect man. He does things as a child that, from a man's point of view, would be entirely improper and it would be as unhappy a judgement to measure a child's conduct by a man's point of view as to measure our human conduct by God's point of view, but education aids the development so that each individual may know the art of adjustment to the spiritual necessities of mankind — may find his relation to God and his fellow man. Out of the incomplete life, common to the whole human race, rises the gradual adjustment to the highest and the best. Only those who see the heights climb up to them, and for those who do not see — and they are the larger class — there must be a willingness on the part of those who do see, to lift up the incomplete in full view of their possibilities. Out of the knowledge of the experience of others, a reflection falls upon our advancing steps, for the experiences of all other are designed to speak messages to our own souls.

Education does not stop at intellectual development. That is only a part of education. In fact, one who has had the best intellectual training and that alone, can under no circumstances be said to be educated or a complete man. If one is master of a dozen languages and as many sciences, but has not had his heart and will developed, he is no more an educated person than one who can neither read nor write, but has had a remarkable development of heart life alone. The intellect, the heart and the will must be equally developed to attain to complete living.

What greater part can we take in this complete life, than introducing a brother to "Scottish Rite Masonry" where he learns that this is an individual task and, whether a man spends years in a college, or never matriculates in a college, whatever he acquires, he is self-taught, otherwise education is useless.

Wilmer C. Chesson, Secretary

ONSLOW-LEJEUNE SCOTTISH RITE CLUB

The Onslow-Lejeune Scottish Rite Club met on April 25, 1966 at 7 P.M. at Horne's Restaurant.

In the absence of our President, Vice President Brother Frank A. Smith presided and called the meeting to order.

Brother Reynold S. Davenport gave the invocation and the minutes of the last meeting were read.

Several of our regular attending members were absent due to other commitments. We were indeed happy to have with us 7 new Scottish Rite Masons as members of our club.

Brother Jeff Smith reported on the class of candidates and officers at the April Reunion. Onslow-Lejeune was well represented as to number of candidates and class officers. Brother Bill Pearson, the class orator, was highly complimented at New Bern. He gave us some of his thoughts and impressions of Scottish Rite Masonry.

Brother Reynold Davenport made a motion that we invite the ladies to our next meeting on May 23, 1966. The motion carried and the Secretary was instructed to so notify each member by mail and advise that the meeting would be informal.

There were 19 members present of which 7 were the new members who completed their work in New Bern on April 15, 1966. We were happy to have these brethren and other Scottish Rite Masons join our club.

The club will not meet during the months of June, July, and August.

Brother John Zang gave the benediction and the meeting adjourned.

Richard C. Paschall, Secretary

WILLIAMSTON SCOTTISH RITE LADIES' NIGHT PARTY

Our Scottish Rite Ladies' Night Party for this district was held at Town and Country Restaurant, Thursday night, March 3rd, with 120 members present, from Beaufort, Washington, Bertie and Martin Counties.

Brother and Mrs. Charlie Seifert were our special guests.

W. M. Tetterton, President of the Martin County Club presided, and V. J. Spivey was master of ceremonies. Mr. Charles R. Gray of Robersonville introduced the speaker of the evening, Judge J. W. Roberts of Greenville. The Judge made a most inspiring address.

Mrs. Rudy Whitley, soloist, was both charming and entertaining. She was her own accompanist.

W. M. TETTERTON
President
T. M. BRITTON
Secretary-Treasurer

RESOLUTION OF RESPECT

May 30, 1966

Mrs. Charles B. Newcomb
Wilmington, North Carolina

Dear Mrs. Newcomb:

The officers and members of the Board of Trustees of the North Carolina Scottish Rite Masonic Foundation, Inc., recently held a meeting, the first it had held since the passing of your late husband.

Charlie had always meant so much to us, not only through the magnetic charm of his genial personality, but also through the wise counsel he was always able to give us in answering troublesome questions and in solving difficult problems. His chair was vacant, and his absence was noted, but the many tributes paid to him, the expressions of genuine appreciation for the many helpful things he had contributed to the success of the Foundation program, made us all feel that most assuredly Charlie's presence was felt. No meeting will ever be the same without him, no function of any Masonic organization will be as effectively implemented because of his departure. We continue to mourn his passing and we shall do so as long as Masons gather, for his elevating influence will be observed in all Masonic activities as time moves on.

Thus we continue to mourn with you in the passing of such a valuable personality, and we assure you of our constant prayers for your welfare.

Sincerely yours,

North Carolina Scottish Rite
Masonic Foundation, Inc.
Robert L. Pugh, 33°, Chairman
Roy R. Pool, 33°, Co-Chairman

In Memoriam

When the last feeble steps have been taken,
And the gates of the Lodge shall appear.
And the beautiful songs of the angels
Float out on the listening ear,
Then all that now seems mysterious,
Will be plain and clear as the day,
And the toils of the road will seem nothing,
When we get to the end of the way.

Ira Edgar Whitford, 32°, Ernul, N. C.	**April 27, 1966**
John J. Lane, 32°, Wilson, N. C.	**April 16, 1966**
Julius D. Ewell, 32°, Virginia Beach, Va.	**July 15, 1965**
George Edward Vaughan, 32°, Wendell, N. C.	**January 20, 1965**
Fredrick Lloyd Greer, 32°, Denver, Colo.	**November 29, 1965**
George Leaton Dudley, 32°, Beaufort, N. C.	**November 8, 1964**
Grant Ray Doyel, 32°, Barstow, Calif.	**April 30, 1966**
William Henry Thompson, 32°, Rope, N. C.	**May 30, 1966**

SCOTTISH RITE CLUBS DIRECTORY

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Robert Mohler, 32°.....Vice-President
Ashley G. Leggett, 32°.....Secretary-Treasurer

Chowan County Scottish Rite Club
Henry Quinn, 32°.....President
Clarence White, 32°.....Vice-President
Hermit Layton, 32°.....Treasurer

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Felix Fleig, 32°.....President
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Chris Gaskill, 32°.....Secretary-Treasurer

Onslow-LeJeune Scottish Rite Club
Hubert Lane, 32°.....President
Frank A. Smith, 32°.....Vice-President
R. C. Paschall, 32°.....Secretary-Treasurer

Perquimans County Scottish Rite Club
Charles E. Campen, 32°.....President
John H. Webb, 32°.....Vice-President
George C. Buck, 32°.....Secretary-Treasurer

The Albert Pike Scottish Rite Club, Plymouth, N. C.
George Raymond Leggett, Sr.....President
William A. Roebuck.....Vice-President
Wilmer C. Chesson.....Secretary-Treasurer

Pitt County Scottish Rite Club
Wylie S. Christy, 32°.....President
J. G. Proctor, 32°.....Vice President
Robert W. Dean, 32°.....Secretary-Treasurer

Rocky Mount Scottish Rite Club
Daniel E. Pitt, 32°.....President
Jas. B. Childers, 32°.....Vice-President
F. L. Yost, 32°.....Secretary-Treasurer

Wilson County Scottish Rite Club
H. K. Smith.....President
Carl Aycock.....Secretary-Treasurer

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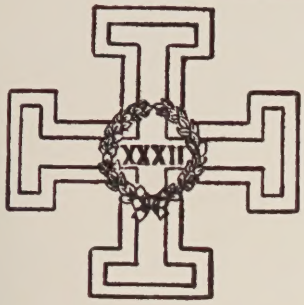

	Fees	Dues
Lodge of Perfection	$ 60.00	$ 4.00
Chapter of Rose Croix	30.00	2.00
Council of Knights of Kadosh	30.00	2.00
Consistory	30.00	2.00
(Including subscription to Bagpipe)		
Total	$150.00	$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year_____, $ 25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix _____ 19_____
New Bern Council of Knights of Kadosh (City or Town) Date
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No._____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____ Hat Size _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

No. 1. The Supreme Council announces as fundamental principles the following:

"The inculcation of patriotism, respect for law and order and undying loyalty to the Constitution of the United States of America.

"The entire separation of church and state and opposition to every attempt to appropriate public monies—federal, state or local—directly or indirectly, for the support of sectarian or private institutions."

Do you approve wholeheartedly of these principles?_____.
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has?_____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____ Zip Code_____

RECOMMENDED BY

_____

_____

Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

Address: SECRETARY SCOTTISH RITE,
Masonic Temple, New Bern, N. C.

PETITION SECURED BY_____

THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

ANNOUNCING OUR FALL REUNION

NOVEMBER 15, 16 and 17, 1966

NEW BERN SCOTTISH RITE BODIES
COURT OF HONOUR
APRIL 15, 1945—(Several Members Missing)

Left to right, bottom row: John H. Parker, 33°, Hubert M. Brown, 33°, George M. Allee, 33°, Noah F. Rowe, 33°, C. A. Seifert, 33°, William J. Bundy, 33°; 2nd row: Harvey W. Smith, 32°, K.C.C.H., George P. Rieman, 32°, K.C.C.H., Owen H. Lemmon, 32°, K.C.C.H., Edward P. Blair, 32°, K.C.C.H., Edward W. Paul, 32°, K.C.C.H., Thomas G. Slate, 32°, K.C.C.H.; 3rd row: Robert Edward Smith, 32°, K.C.C.H., Carl H. Bunting, 32°, K.C.C.H., E. C. Liner, 32°, K.C.C.H., A. Whitney Harris, 32°, K.C.C.H., Charles R. Gray, 32°, K.C.C.H., Espie F. Menius, 32°, K.C.C.H.; 4th row: Garrison A. Farrow, 32°, K.C.C.H., Charles T. Midyette, Jr., 32°, K.C.C.H., Francis W. Clark, 32°, K.C.C.H., Benjamin F. Gillikin, 32°, K.C.C.H., Alfred A. Kafer, 32°, K.C.C.H., Oscar A. Kafer, 32°, K.C.C.H., William I. Gause, 32°, K.C.C.H.

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